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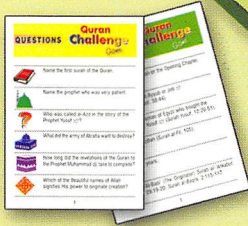
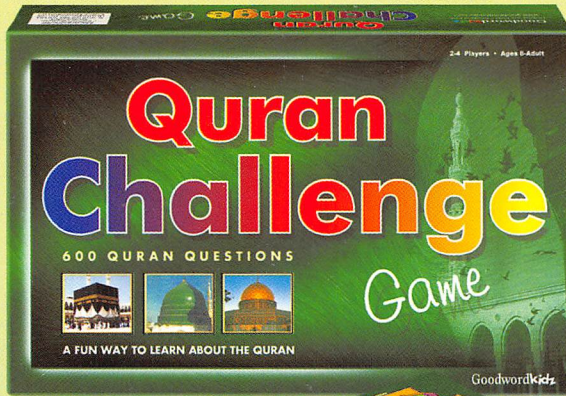
ISLAMIC STUDIES



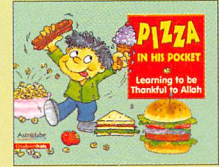
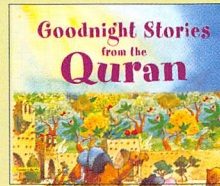
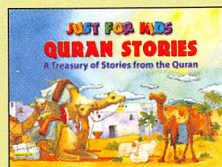
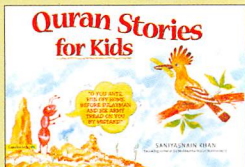
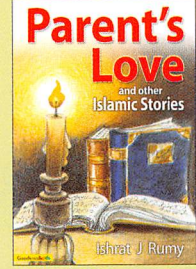
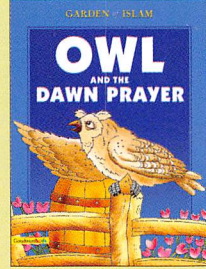
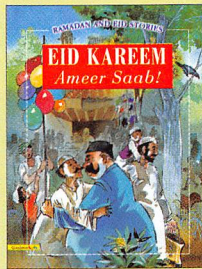
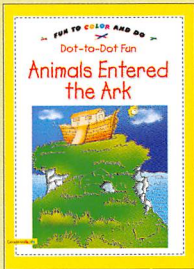
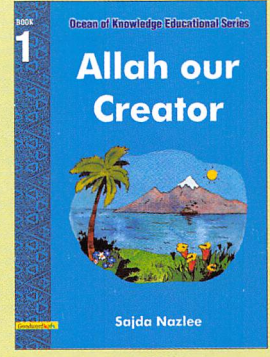
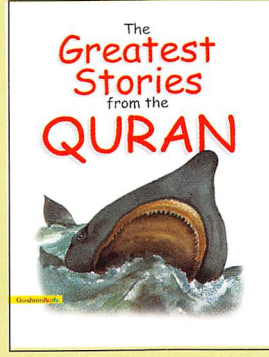
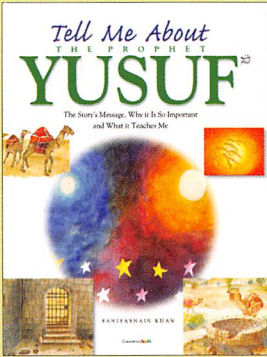
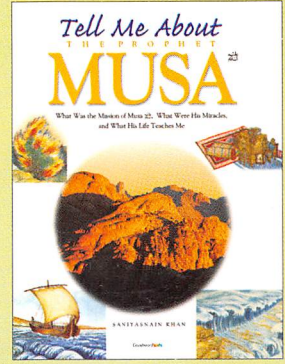
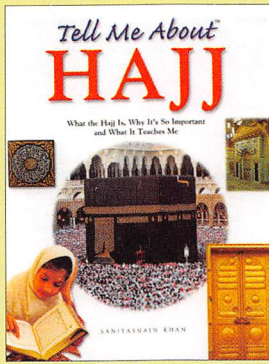
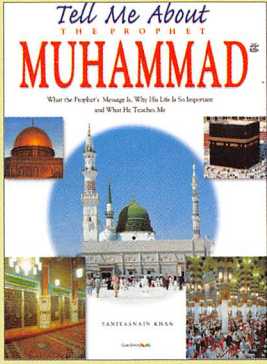
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Grade 6



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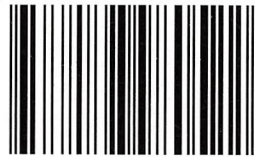


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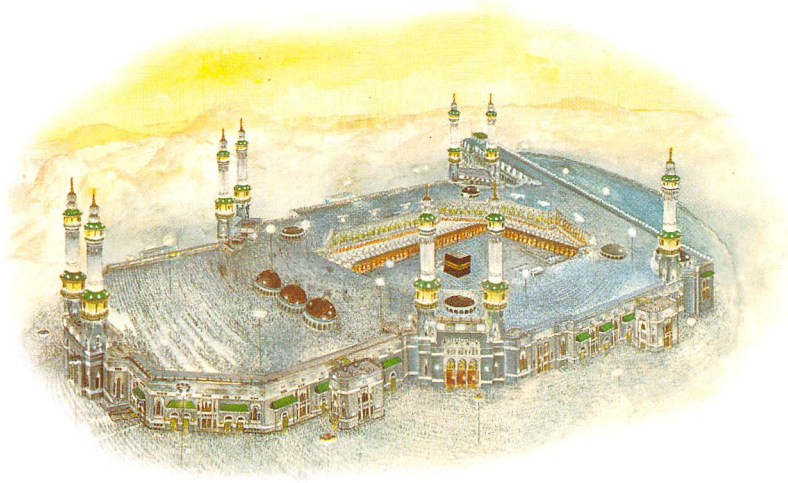
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A Graded Course Grade 6

Saniyasnain Khan

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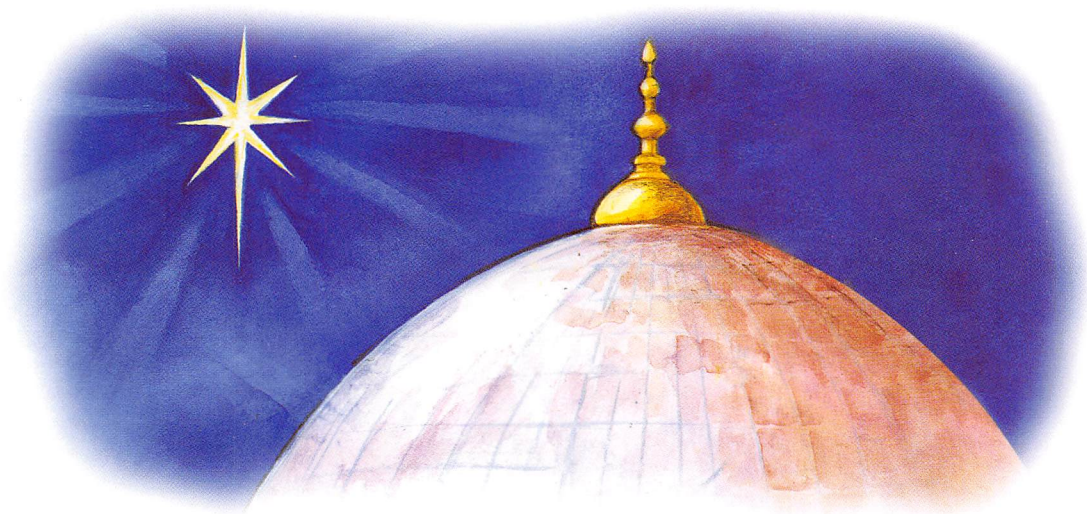
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CONTENTS

1	The True Faith— <i>Iman</i>	4
2	The Two Brothers	9
3	The Five Pillars of Islam	13
4	Story of Two Gardens	19
5	Islam—A World of Love and Peace	23
6	The Angel and the three men	24
7	Prayers— <i>Salat</i>	28
8	Travels of the Prophet Ibrahim <small>عليه السلام</small>	33
9	Offering Prayers	37
10	Prayers of the Prophet	46
11	I Love Eid	50
12	The Baby in the River	51
13	Thank You, Allah!	57
14	A Treasury of Hadith	58
15	A Surah from the Quran	63

The word, *iman* literally means, “to know,” “to believe,” “to put one’s trust in something or someone.” In Islamic Shariah, *iman* means putting one’s entire trust in, and having complete faith in Allah, His Prophet and His message.



Therefore, one who puts his entire trust in Allah should not only testify to his faith by word of mouth, but must also accept it with all his heart and soul and then staunchly adhere to it. Furthermore, he is obliged to do good works in keeping with the fundamentals of the faith. Both belief (*iman*) and right action (*amal*) are absolutely vital.

Acceptance of Allah as your Lord is like making a promise to place Him at the centre of your life, so that He may become the pivot of your thoughts and emotions. It means entrusting yourself to Him entirely, and focussing all your hopes and aspirations, fears and entreaties upon Him. Then, instead of living for worldly things, you should live for your Sustainer. He will thus become all in all in your life.

A Muslim declares his faith by saying:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

La ilaha-illal-lah Muhammadur rasulul-lah.

There is no god but Allah and Muhammad is the Messenger of Allah.

Its recital is called the *Kalimah* or *Shahadah*.

For Muslims there are certain requirements which have to be observed regarding the *Kalimah* or *Shahadah*. They are as follows:

It has to be repeated aloud, at least once in a lifetime.

Its meaning has to be fully understood.

It should be believed in "with the heart."

It should be professed until death.

The seven basic beliefs

There are seven things that are essential for a Muslim to believe in. These essential beliefs come under the heading of *al-Iman al-Muffassal*, which is a detailed declaration of faith. They are called the articles of faith. *Al-Iman al-Muffassal* is as follows:

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

*Amantu billahi, wa mala'ikatihi, wa kutubihi, wa rusulih,
wal-yawmil-akhir, wal-qadr khairihi wa sharrihi
minal-lahi-ta'ala, wal-ba'th ba'dal-mawt.*

I believe in Allah, His angels, His books, His messengers, the Last Day and the fact that everything good or bad is decided by Allah, the Almighty, and the life after death.

The seven basic beliefs are as follows:

1. The Oneness of Allah – *Tawheed*

To believe in Allah, to believe that He exists, that He is One, and that He alone is the Creator, and Lord over everything, and that He alone is worthy of worship.



2. The Angels – *Malaikah*

To believe in the angels who are also the creation of Allah. Allah created them from light. They always obey Him.

3. The Revealed Books – *Kutub*

To believe in the Books of Allah. Allah revealed books to His Prophets for the guidance of mankind. We must believe that all these Books mentioned in the Qur'an were revelations from Allah.

4. The Messengers of Allah – *Rusul*

To believe in Allah's prophets. We must believe in all the prophets and give them due respect.

5. The Last Day – *Yawm al-Akhir*

To believe in the Day of Judgment and to believe that life in this world will come to an end one day and that everything in this world will perish.

6. The Divine Will – *Qadr*

To believe that everything comes from Allah. This means that Allah knows everything that is going to happen, whether good or bad.

7. Life After Death – *Akhirah*

To believe that Allah will bring all human beings back to life and will judge them according to all that they did while they lived on earth.

Man all too often lives for worldly things which come to dominate his thoughts and emotions. But this is to live in ignorance, like trying to build one's nest on branches that do not exist. A truly worthy life is that which is lived for one's Lord, with no support other than Him. Man should live in remembrance of Allah. His name should be on his lips as he awakens and as he sleeps. As he halts or proceeds on his way, he should live in trust of Allah, and when he speaks or remains silent, it should be for the pleasure of his Lord.

EXERCISES

Fill in the blanks using the words given below:

tawheed will kalimah al-Iman al-Muffassal

- a The declaration and the recital of the Islamic faith is called the _____.
- b The term that denotes the seven essential beliefs of a Muslim is _____.
- c *Qadr* means to believe in the Divine _____.
- d The belief in the Oneness of Allah is known as _____.

Match the Columns

Column A

Malaikah
Kutub
Rusul
Yaum al-Akhir
Akhirah

Column B

Belief in the Day of Judgment
Belief in the Messenger of Allah
Belief in life after death
Belief in the angels
Belief in the revealed books

Answer the following questions:

- 1 Regarding our belief in the *Kalima* or *Shahadah*, and its recitation, certain requirements have to be observed. What are they?
- 2 In Islamic Shariah, what does the word *iman* mean?
- 3 What are the seven basic beliefs which are essential for a Muslim?

Long, long ago, when Allah created the beautiful world, He decided to create a human being, so he created the first man, Adam عليه السلام. Allah also created the first woman, Hawwa (Eve), as a helper and loving companion to Adam عليه السلام. The Prophet Adam عليه السلام and his wife happily began their lives on the earth.

Imagine what the earth would have been like at that time, when there were no human beings apart from them. No pollution, no noise, no crowds... peace and great harmony reigned everywhere.

The Prophet Adam عليه السلام and Hawwa were blessed with two sons, Habil (Abel) and Qabil (Cain). When they grew up, Habil, the younger brother, became a shepherd. He reared sheep, goats and other animals.

The elder brother, Qabil, worked as a farmer, tilling the fields.

One day both decided to make a sacrifice to please their Lord. Habil took the best of his flock, while Qabil brought his crops.



They usually laid out the sacrifice on a high place. If a fire came down from heaven and burnt the offering to ashes, it was a sign that Allah was pleased.

Suddenly, there was a flash of lightning which burned Habil's offering to ashes. This showed that Allah accepted his sacrifice, but rejected Qabil's sacrifice. Qabil's failure made him hate his younger brother and feel jealous of him. He felt it was Habil's fault that he had been put to shame. Habil tried to explain to Qabil why his sacrifice had not been accepted: "In your heart you have no fear of Allah," and "that is why Allah did not accept your sacrifice."



Instead of agreeing and feeling sorry for his mistake, Qabil felt hurt at being disgraced and insulted. His face darkened with anger and his heart became hardened: "No," cried Qabil, "I will kill you!"

At this threat from his elder brother, Habil did not shout back. He just said calmly: "Even if you raise your hand to kill me, I will not fight back, for I fear Allah, the Lord of the Worlds." These fine

words spoken by his younger brother could not calm Qabil, as he was blinded by jealousy and puffed up with arrogance and anger. Qabil's anger got the better of him and he killed his innocent brother Habil.

But no sooner had he done this horrifying deed than he began to change. Seeing the blood spilled all around the motionless body of his younger brother, Qabil's anger slowly cooled. Now he realized what a big mistake he had made. He had acted in haste, he had done something vile, and now, thinking about it, he felt very sorry.

For hours he sat nearby, ashamed and grief-stricken, looking down at his brother's mute, blood-spattered body.

"Now I have killed my brother," said Qabil to himself in deep sorrow, "but what shall I do with his body?"

Then Allah sent a raven, which landed on the ground near the body. The raven began to scratch the ground to tell Qabil that he should bury his brother's dead body under the earth.

"Woe is me!" cried Qabil helplessly. "I am worse even than this raven, for I cannot hide my brother's corpse." Qabil felt his meanness all the more because even a raven could teach him a lesson.

The moral of this story is that two believers should never fight with each other. Even if one of them is bent on fighting, the other one, like the obedient Habil, should never fight back.

The Qur'an says:

"If anyone killed a person—except as punishment for murder or other corruption in the land—it shall be looked upon as if he had killed all mankind. And whoever saved a human life, shall be looked upon as if he had saved all mankind."

(Surah al-Maidah, 5:32)

EXERCISES

Fill in the blanks using the words given below:

raven Hawwa (Eve) shepherd Adam عَلَيْهِ السَّلَامُ flock

- a _____ was the first man on earth, and _____ the first woman.
- b Qabil, the elder brother was a farmer, while the younger brother Habil was a _____.
- c Habil offered the best of his _____ for the sacrifice to Allah.
- d A _____ taught Qabil how to bury the body of his dead brother.

Match the Columns

Column A

Habil

Adam عَلَيْهِ السَّلَامُ

Qabil

Sheep

Crops

Column B

First man

Farmer

Shepherd

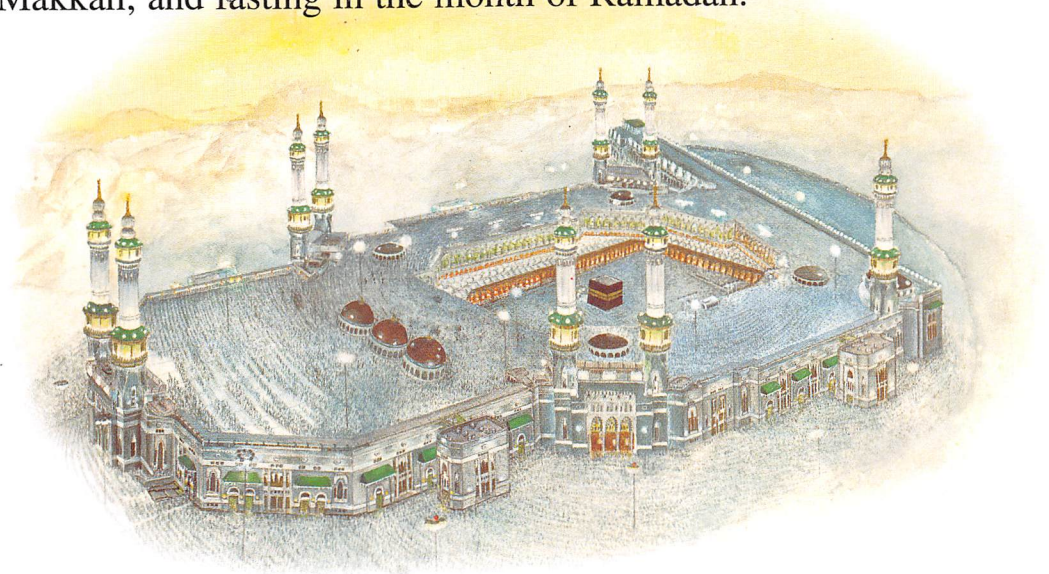
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Granted

Answer the following questions:

- 1 Who were the two sons of the Prophet Adam عَلَيْهِ السَّلَامُ ?
- 2 Why did Qabil feel anger and hatred for his brother?
- 3 Why did Allah *not* accept Qabil's sacrifice?
- 4 Because Habil feared Allah, he did not fight back to save himself from being murdered by his brother Qabil. Is this statement true?
- 5 What is the moral of this story?

The Prophet Muhammad ﷺ said: “Islam has been built on five pillars: Testifying that there is no god but Allah, and that Muhammad is the Messenger of Allah; performing prayers; paying dues to the poor (*zakat*); making the pilgrimage to the House of Allah in Makkah; and fasting in the month of Ramadan.”



Although a building is composed of many parts, what really holds up the entire structure is its “pillars”. If they are strong, the whole structure will be sound. But should they be weak, the entire edifice of Islam will crumble.

These five pillars— faith, prayers, fasting, charity and pilgrimage are meant to make human beings feel a lifelong piety and devotion to Allah.

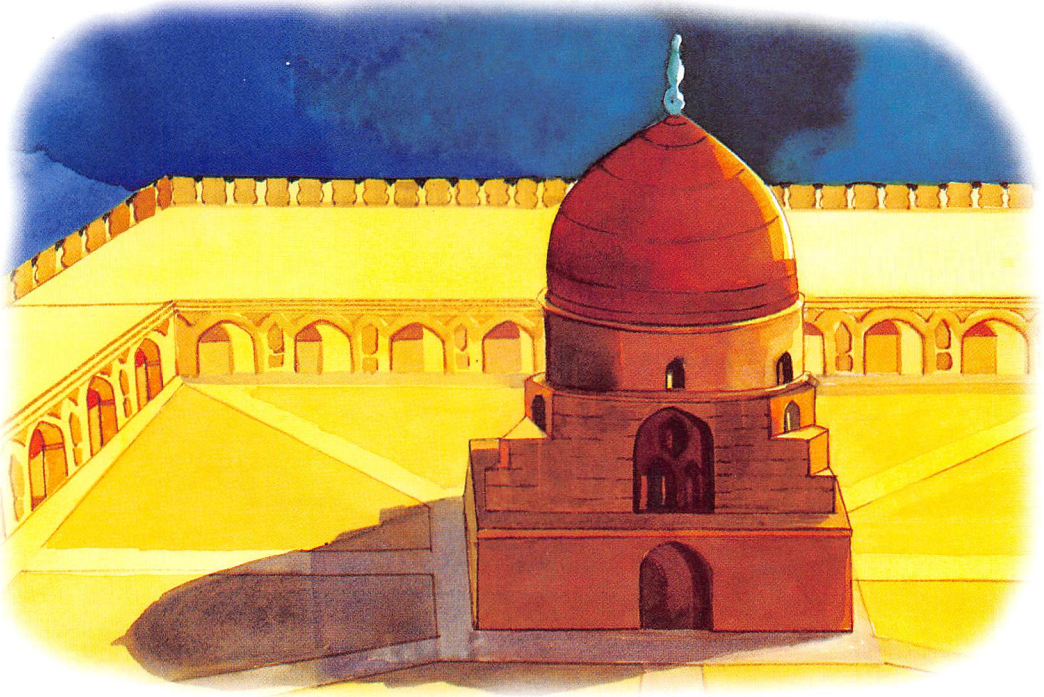
1. Faith—*Iman*

The word *iman* means to believe, to put one’s trust in something or someone. *Iman* means belief in divine truths, putting one’s entire

trust in, and having complete faith in Allah, His Prophet and His message.

2. Five Daily Prayers—*Salat*

Salat really means bowing before the glories of Allah, so that one does not feel superior in any way. It's the kind of worship which



brings the worshipper closer to Allah. It also gives him or her a special opportunity to give thanks to Allah for all the blessings He has given.

3. Fasting of Ramadan—*Sawm*

Ramadan is the ninth month of the Muslim calendar. From the very beginning, this sacred month offers great encouragement to the devout to do good and shun evil. As the Prophet Muhammad ﷺ said, “On the first night of Ramadan, all devils and the rebellious

jinn are shackled, and all the gates of Hell are closed: none of them are left open. All the doors of Heaven are thrown open: none of them are closed.”

Sawm, or fasting, is an annual crash course in self-discipline. Believers are trained intensively during this one month, so that they may live the whole year in the spirit of fasting. According to the Qur'an there are two purposes in fasting. One is to make us prudent in life, and the other is to make us thankful to Allah. During Ramadan, when believers keep the fast, they become very correct in their behaviour. They are very particular about everything they do. They are very conscious about when to eat, and when not to eat; what to do and what not to do. They give more time to daily prayers. They also spend more time than usual on recitation of the Qur'an, they give more to the poor, and so on. This kind of awareness is required of believers, not only during Ramadan, but throughout their entire lives. In this way fasting trains the individual to live a life of proper self-control. When believers starve for the whole day, ending the fast only at sundown, the need for and the value of food and drink become so alive to them that words in praise of the Almighty come rushing to their lips.

At the time of *iftar* (the breaking of the fast) the Prophet Muhammad ﷺ would give great praise and thanks to Allah. Here, a short invocation shows how much the Prophet valued the experience of *iftar*:
“Praise be to Allah, Who helped me to keep my fast, and who gave me food so that I could break my fast. Praise be to



Allah, the thirst is quenched, and the veins are moist. And, by Allah's will, our reward is certain.”

4. Charity—*Zakat*

In spirit, *zakat* is an act of worship, while outwardly it is help given to people poorer than oneself. Every year two and a half percent of what one saves and remains with him for one year is to be given for public welfare.

It is the everlasting duty of a Muslim to care for the poor and the needy.

Zakat funds are to be spent on the poor and the homeless, the wayfarer, the bankrupt, needy converts, captives, collectors of *zakat* and in the cause of Allah. The last category allows *zakat* funds to be used for the general welfare of the community—for education of the people, for public works, and for any other need of the Muslim community.



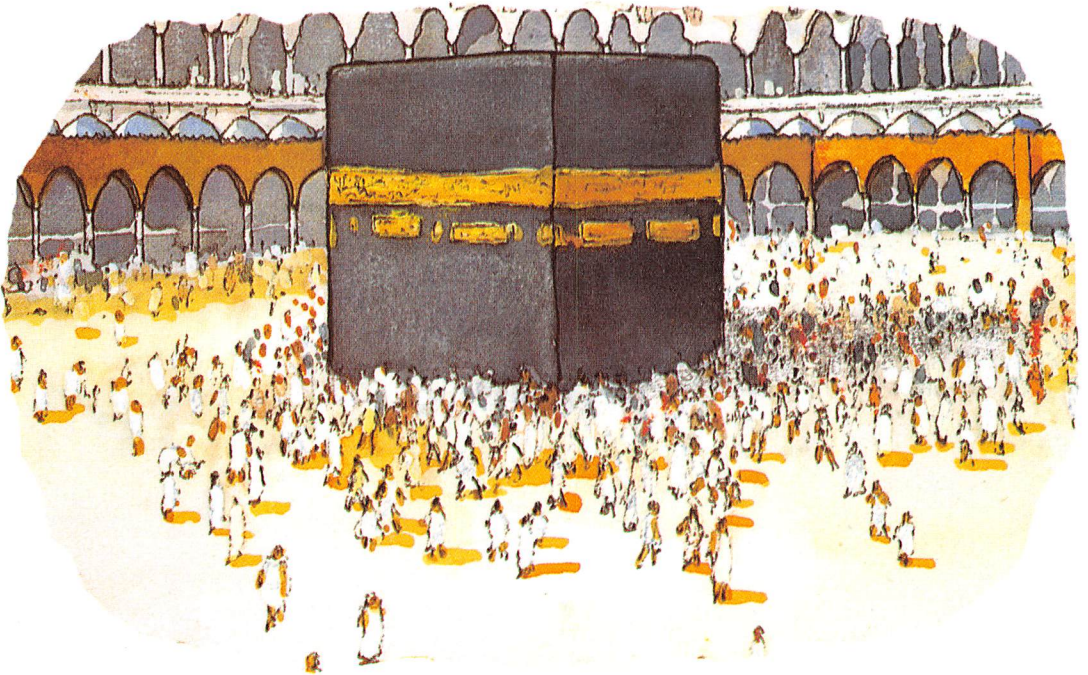
5. The Pilgrimage to Makkah—Hajj

About 5000 years ago the Prophet Ibrahim عليه السلام (Abraham, in English) was ordered by Allah to build the Kabah in Makkah and call people to go on a pilgrimage.

Today, responding to the call of the Prophet Ibrahim عليه السلام and following in the footsteps of the Prophet Muhammad صلى الله عليه وآله, over two million people from all over the world gather in Makkah to perform Hajj.

The rites of Hajj include going around the Kabah seven times, which is called *tawaf*. The pilgrims also walk briskly to and fro seven times between two small hills called Safa and Marwah. They also visit Mina. Then the pilgrims visit Arafat, where the Prophet Muhammad ﷺ gave his last sermon, known as *Khutba Hajjatul Wida*. On the way back from Arafat, the pilgrims stop at Muzdalifah during the night. Later on after reaching back to Mina they offer a sacrifice as well as they throw pebbles at the stoning pillars that represent Satan. In this way the pilgrims go from one place to another and perform the sacred rites. All throughout, the pilgrims pray and beg Allah to pardon them.

One very important duty during Hajj is the wearing of unstitched clothing in the form of two lengths of cloth (women wear normal clothes with a scarf to cover the head). All pilgrims, rich and poor, black and white, are dressed in this way, so that all men of all countries look alike in identical, simple garments, and no pilgrim may then feel tempted to rank himself above others.



EXERCISES

Fill in the blanks using the words given below:

self-discipline ninth bowing tawaf two

- a *Salat* really means _____ before the glory of Allah.
- b Ramadan is the _____ month of the Muslim calendar.
- c *Sawm*, or fasting, is an annual crash course in _____.
- d The rite that involves going around the Kabah seven times is called _____.
- e Every year over _____ million people gather from all over the world in Makkah to perform the Hajj.

Match the Columns

Column A

Iman

Salat

Sawm

Zakat

Hajj Pilgrimage

Column B

A religious visit to Makkah

Annual offering from one's income

Fasting during the month of Ramadan

Offering five daily prayers

Belief in divine truths

Answer the following questions:

- 1 Name the five pillars of Islam.
- 2 According to the Qur'an, what are the two purposes of fasting during Ramadan?
- 3 How are *zakat* funds to be spent?
- 4 Whom did Allah order to build the Kabah 5000 years ago?



Long, long ago, there lived two friends. One of them was a rich gardener, and the other was a poor farmer. The gardener owned a huge plot of land. He cultivated his land very ably and developed it into two beautiful and blooming gardens. They were full of flowers and all kinds of fruit, especially grapes and dates. The vineyards were set about with palm trees and watered by a running stream.

Whenever the rich gardener visited his gardens, he would be thrilled to see trees laden with ripe fruit. His heart would fill with pride and arrogance. He thought this was all a result of his hard work and clever planning. He ignored the fact that his entire fortune was actually a blessing from Allah. Without Allah's help, no one can achieve a single thing on this earth.

One day his friend, the poor farmer, visited him. He took the farmer around his beautiful garden and proudly said to him, “I am richer than you and my clan is mightier than yours.” Looking at his gardens, he continued: “Surely this will never perish!” Puffed up with the pride of wealth, he went on even to deny the Day of Judgement: “Nor do I believe that the hour of Doom will ever come.” Then he added: “Even if I return to my Lord, I shall surely find a better place than this.” Little did he realize that all this was wishful thinking!

When the poor farmer noticed that his friend was behaving in a wicked way, he tried to correct him. He asked: “Have you no faith in Him who created you from dust, from a little germ, and fashioned you into a man?” Then he added: “As for myself, Allah is my Lord, and I will associate no one else with Him.”

He told the gardener that instead of having entered the garden proudly, he should have gone into it in all humility and said: “What Allah has ordained must surely come to pass: there is no strength except in Allah.”





“Though you see me poorer than yourself and blessed with fewer children,” the farmer argued, “my Lord may yet give me a garden better than yours, and send down thunderbolts from heaven upon your vineyards, turning them into a barren waste, or drain their water deep down into the earth, so that you will get no benefit from it.”

The very next day, the rich and arrogant gardener was struck by calamity. All his fruit was destroyed. The vines had tumbled down upon their trellises, and he wrung his hands with grief at all the time and money he had spent on the fruit. He realised his mistake and cried, “Would that I had never ascribed partners to my Lord!”

This story is meant to teach believers never to speak proudly, but to say in all humility: “Whatever Allah has ordained must surely come to pass: there is no power save with Allah.”

EXERCISES

Fill in the blanks using the words given below:

blessing

punishment

humble

pride

- a The heart of the rich gardener was filled with _____, while the poor farmer was a _____ man.
- b The rich gardener failed to see that his wealth was a _____ from Allah.
- c The pride and arrogance of the rich gardener led to his _____.

State Whether True or False

- 1 The rich gardener was a firm believer in Allah.
- 2 The poor farmer was blessed with many children.
- 3 The poor farmer advised his proud friend to believe in Allah and the Last Day.
- 4 The rich man's garden was destroyed by a terrible flood.

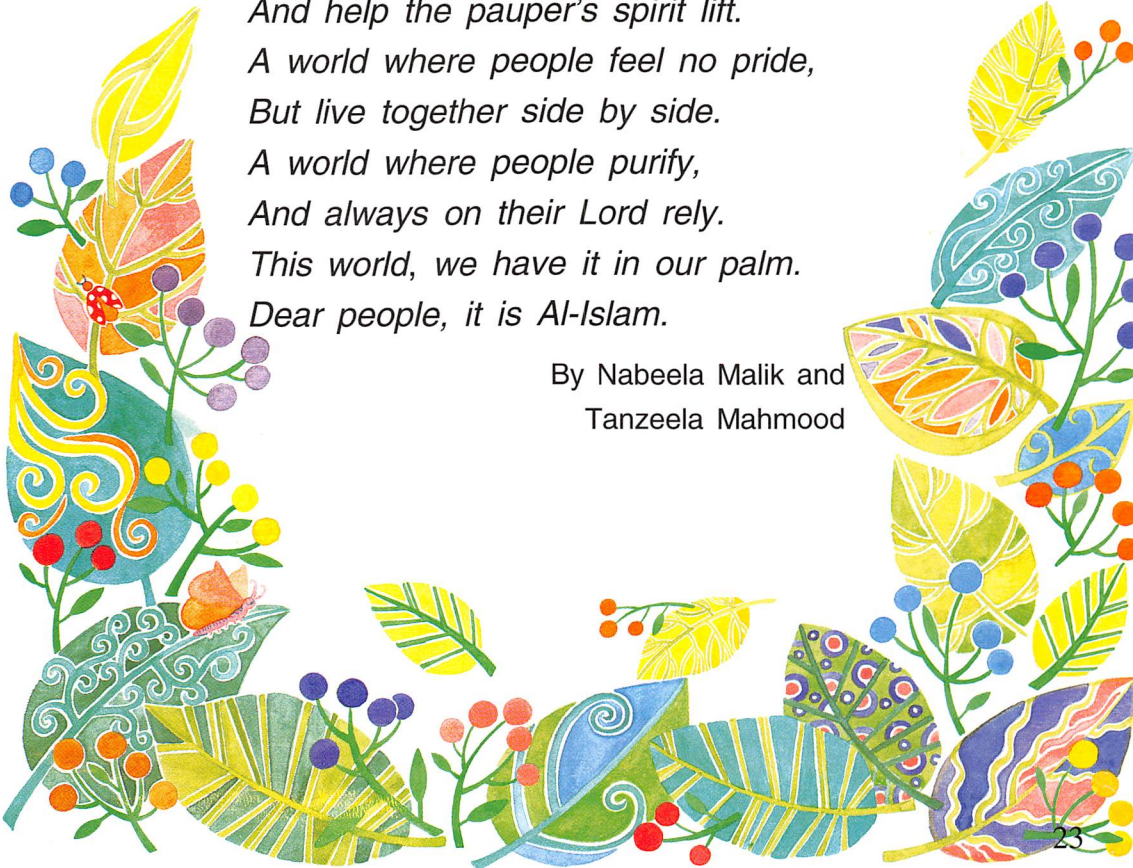
Answer the following questions:

- 1 Why was the rich farmer very arrogant and haughty?
- 2 "Surely, this will not perish!" Who had said it and why?
- 3 Did the rich farmer believe in the Last Day?
- 4 What was the poor farmer's advice to his proud friend?
- 5 Which incident made the proud farmer realize his mistake?
- 6 What moral does this story teach us?

Islam — A World of Love and Peace

*A world where people love to smile,
And send good wishes all the while.
A world where people offer peace,
And good words from them never cease.
A world where people do not hoard,
But give to those who can't afford.
A world where people help defend,
And heal the wounds and try to mend.
A world where people share a gift,
And help the pauper's spirit lift.
A world where people feel no pride,
But live together side by side.
A world where people purify,
And always on their Lord rely.
This world, we have it in our palm.
Dear people, it is Al-Islam.*

By Nabeela Malik and
Tanzeela Mahmood

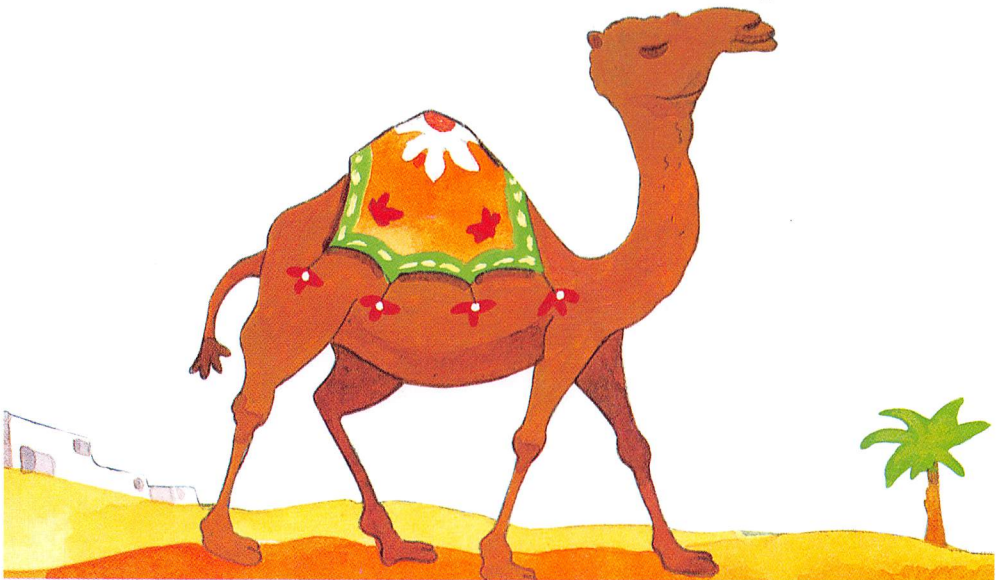


The Angel and the Three Men

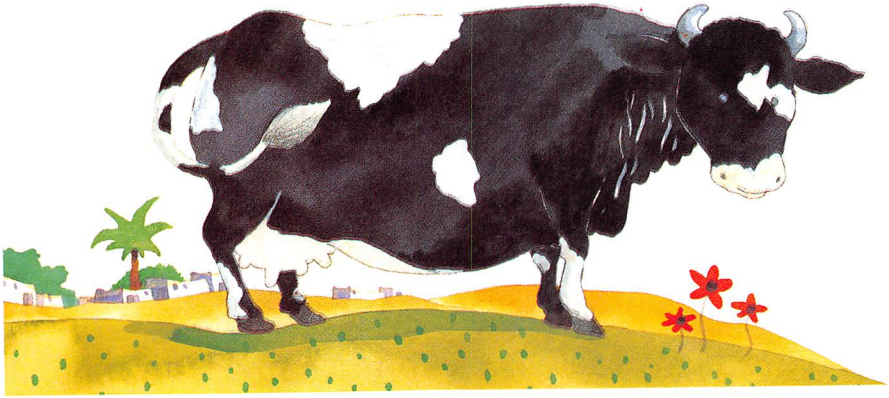
Once the Prophet Muhammad ﷺ told his Companions the story of three of the Children of Israel—a leper, a bald man and a blind man. To test the gratitude of these three poor men, Allah sent an angel to each of them.

To the leper, the angel said, “Of all things, which would you most love to have?” The leper replied, “A beautiful complexion, beautiful skin and a cure for the ailment for which people shun me.” So the angel passed his hands over the man, and his wishes were granted. The angel again asked, “Of all things, what would you most love to possess?” “Camels,” he replied. So he was given a pregnant she-camel. As the angel left, he said, “May Allah bless it.”

To the man with the bald head, the angel said, “Of all things, what would you most love to have?” The man replied, “Beautiful



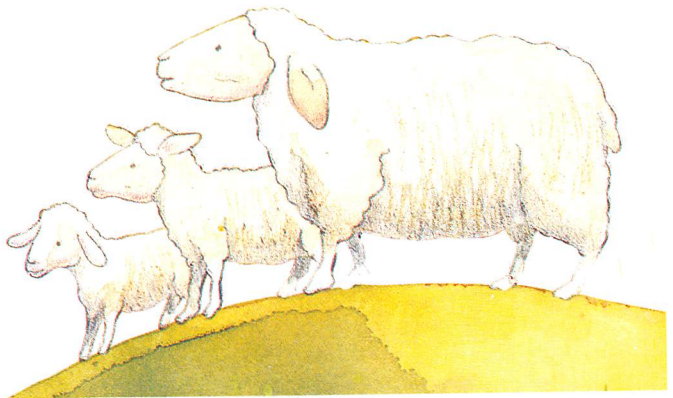
hair and a cure for this baldness for which people shun me.” So the angel passed his hands over him and his wishes were granted. Again the angel asked, “Of all things, what would you most love to possess?” “Cows,” he replied. So he was given a pregnant cow. And the angel said, “May Allah bless it.”



To the blind man, the angel said, “Of all things, what would you most love to have?” He replied, “My sight restored by Allah, so that I can see people.” So the angel passed his hands over him, and he regained his sight. Then the angel said, “Of all things, what would you most love to possess?” “Sheep,” he replied. So he was given a ewe with its lambs. And the angel said, “May Allah bless them.”

All the animals multiplied, so that the first man had a valley full of camels, the second a valley full of cows and the third a valley full of sheep.

Later, the angel came in the guise of a leper to the first man and said, “I am a poor man, unable to travel any further without Allah’s help—or yours. By the One who has given you wealth and a beautiful



skin and complexion, give me a camel to ride on my journey.” The man replied, “I have too many obligations and I cannot give you one.” The angel said, “I seem to recognize you. Weren’t you once a leper whom people shunned? And weren’t you poor before Allah gave you so much?” The man replied, “I inherited this wealth from a nobleman, who inherited it from a nobleman.” The angel said, “If you are a liar, may Allah turn you back into a leper.”

Then, in the guise of a bald man, he came to the man who once had a diseased scalp and made the same request as he had to the first man. His plea was similarly turned down. The angel said, “If you are a liar, may Allah turn you back into a bald man.”

Coming to the third man in the guise of a blind man, he said, “I am a poor, homeless man, unable to reach my destination, unless Allah, or you, can help me. By the One who restored your sight,



give me a ewe to help me on my way.” The man said, “I was blind, and Allah restored my sight. So take whatever you will and leave whatever you will, for, by Allah, I will not grudge you anything you take for His sake.” The angel said, “Keep your wealth, for you were only being tested. You may keep your blessings, but your companions have lost all.”

The moral of this story is: we should always be grateful for the blessings Allah bestows on us, and ready to help others.

EXERCISES

Fill in the blanks using the words given below:

nobleman

gratitude

cow

angel

- a Allah sent an _____ to meet three poor men to test their _____.
- b The man who was cured of baldness was presented with a _____ by the angel.
- c. The first man who was cured of an skin ailment lied to the angel and said he had inherited his wealth from a _____.

State Whether True or False

- 1 The three men of this story were from the Children of Israel.
- 2 The bald man opted for camels before the angel.
- 3 The third man, who had been cured of blindness, passed Allah's test and was allowed to keep his wealth.

Answer the following questions:

- 1 Which of the three men was grateful to Allah and heeded the angel's request?
- 2 Why do you think the first two men lied to the angel who came in disguise, and refused to help him?
- 3 "I was blind, and Allah restored my sight. So take whatever you will and leave whatever you will, for, by Allah, I will not grudge you anything you take for His sake" Who spoke these fine words to whom? Explain the context in which he did so.



Salat is the second pillar of Islam. It is the duty of every adult Muslim—male and female—to perform the five daily prayers by himself or herself, or along with others. Missed prayers can be made up for later. For *salat* to be acceptable to Allah, it should be performed at the proper time, in purity, facing the *qiblah*, that is, in the direction of the Kabah. These five prayers have to be observed at fixed times. Allah says in the Qur'an:

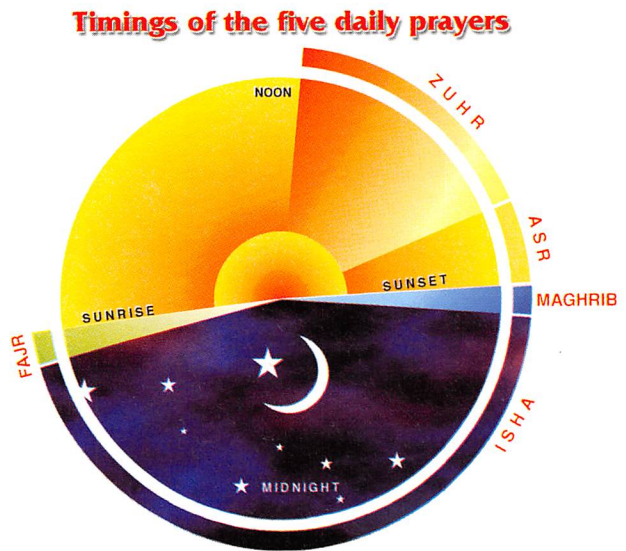
لَإِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۝

The Salat is prescribed for the believers at specific times. (4:103)

The five daily prayers and *fard rakahs* are as follows:

1. *Fajr* or Early morning prayer: two *rakas*, between dawn and sunrise.
2. *Zuhr* or Noon prayer: four *rakas*, between noon and mid-afternoon.
3. *Asr* or Afternoon prayer: four *rakas*, between mid-afternoon and sunset.
4. *Maghrib* or Sunset prayer: three *rakas*, between sunset and early evening.
5. *Isha* or Evening prayer: four *rakas*, between the disappearance of twilight and dawn.

Friday prayer: two *rakas* to be performed following the sermon. They have to be performed with a group of other people (a congregation) in a mosque. In the absence of these conditions, this prayer has to be replaced by the midday (noon) prayer.



The five daily prayers were made obligatory for Muslims on the occasion of *Miraj* (the Prophet's heavenly journey). In fact, the Prophet was recorded as having said that "through the services of worship a believer reaches his own ascension; he is raised into the presence of Allah." If a believer performs *salat* in its proper spirit, he will be blessed with a spiritual experience which will make him feel that he has come closer to Allah.

Prayer is performed as follows: First of all the believer performs ablutions. Then he stands up and faces in the right direction, toward the Kabah in Makkah. He holds up his hands, and says, speaking aloud: “Allahu Akbar” or “Allah alone is great.” Then he submits himself to the will of His Lord alone.

After praising Him by reciting some passages from the Qur’an, he begins to feel the majesty of Allah. Then he prostrates himself, touching his forehead to the ground. Self-prostration is an acknowledgment of the majesty of Allah.

FAJR	ZUHR	ASR	MAGHRIB	ISHA
2 Sunnah	4 Sunnah	4 Fard	3 Fard	4 Fard
2 Fard	4 Fard		2 Sunnah	2 Sunnah
	2 Sunnah			3 Witr

The above table shows the fard (compulsory prayers) and sunnah (the Prophet’s customary prayers). Everyone has to say these prayers. Apart from this, there are some more sunnah and nafl (voluntary) prayers which it is good to say as well.

Muslims have been advised in the Qur’an to be steadfast in their prayer (29:45), for prayer keeps away indecency and evil. When the Prophet Muhammad ﷺ was asked about this verse, he said: “If a person’s prayer does not keep him away from indecency and evil, then his prayer is not really prayer at all.”

How does prayer enable the faithful to have these virtues? It is because prayers remind us five times daily, that we are living before Allah who is watching us. One who says his prayer in its true spirit cannot become forgetful of Allah after the prayer is over. The actions of prayer show how one's heart is full of fear of and love for Allah. Therefore, if one prays in the true spirit of prayer, one's prayer will surely fend off indecency and evil.

Points to Remember

The aims of *salat* are:

- 1 to bring people closer to Allah;
- 2 to keep human beings from indulging in indecent, shameful and forbidden activities;
- 3 to purify the heart, develop the mind and comfort the soul;
- 4 to remind people constantly of Allah and His greatness;
- 5 to develop discipline and will power;
- 6 to guide people to the most upright way of life;
- 7 to show equality, unity and brotherhood;
- 8 to promote patience, courage, hope, and confidence;
- 9 to train people in cleanliness, purity and punctuality;
- 10 to develop gratitude and humility;
- 11 to demonstrate obedience to our Creator.

EXERCISES

Fill in the blanks using the words given below:

five second prayer Kabah

- a Prayer is the _____ pillar of Islam.
- b Prayer is offered by facing in the directions of the _____.
- c _____ keeps human beings from indulging in shameful and forbidden activities.
- d There are _____ numbers of daily prayers ordained for the Muslims.

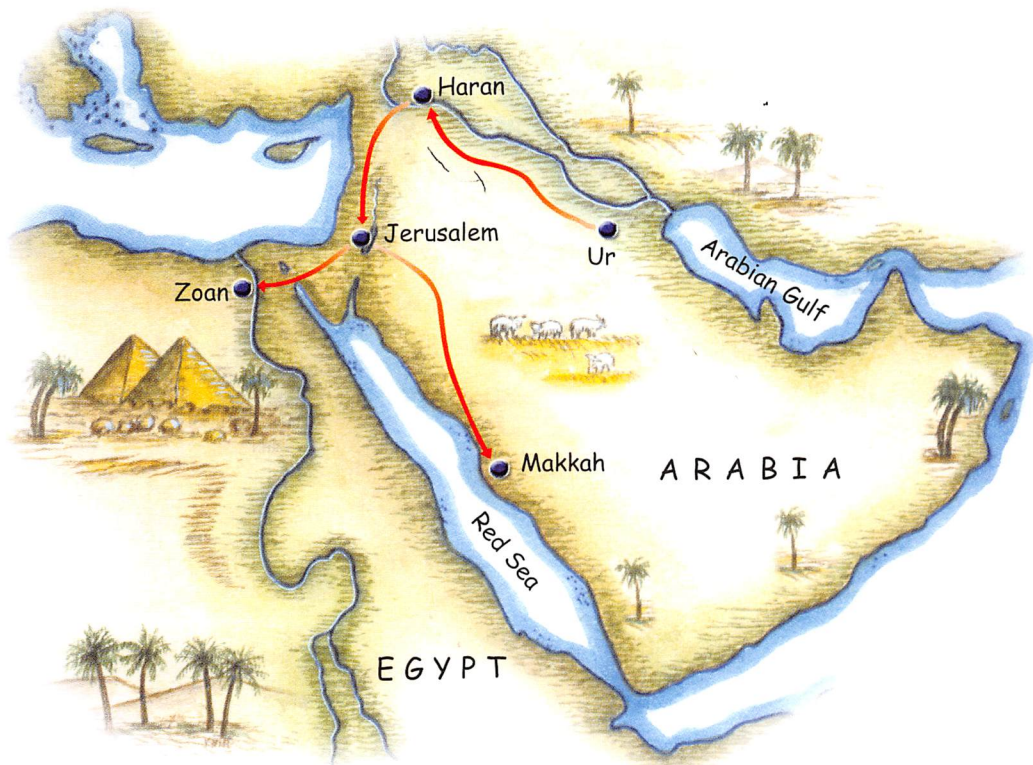
State whether True or False:

- 1 The Fajr prayer is offered in the evening.
- 2 A sermon is given before commencement of the Friday prayer.
- 3 The Asr prayer contains two fard rakas.
- 4 Qiblah is the direction toward which we turn our face during the prayers.

Answer the following questions:

- 1 When were the five daily prayers made obligatory for the Muslims?
- 2 What are the names and timing of the five daily prayers?
- 3 What is the timing for the Friday prayer?
- 4 Write down the virtues of Salat?

Travels of the Prophet Ibrahim عليه السلام



Long, long ago—about 4000 years ago—in the land of Iraq a child was born whose name was Ibrahim عليه السلام (or Abraham). When Ibrahim عليه السلام grew up, he became a great prophet, and preached the truth and Allah’s message in his country. Later he travelled to Syria, Palestine and Egypt.

He was gracious, tender-hearted and pure in faith. Allah was pleased with him and made him His best friend.

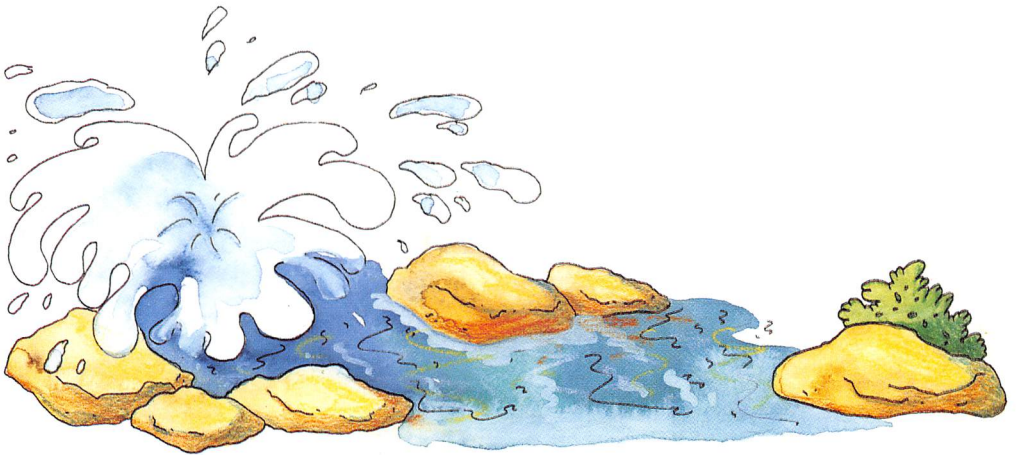
When a beautiful son was born to his wife, Hajar (or Hagar), Ibrahim عليه السلام was ordered by Allah to travel toward the place we now know as Makkah along with his wife and the little child, whose

name was Ismail عليه السلام (or Ishmael). They all travelled for a long time till they reached a lonely, barren valley near two small hills called Safa and Marwah.

The Prophet Ibrahim عليه السلام asked his wife to stay near one of the hills along with the baby Ismail, and started to go away. His wife protested, “Why are you leaving us alone here? Are you leaving us here to die?” But Ibrahim عليه السلام replied, “My Lord has commanded me to do this.” Then Hajar, breathing a sigh of relief, said: “If Allah has ordered you to do so, then He will not let us die.”

After a while, little Ismail began to cry because he was thirsty. But there was not a single drop of water to drink. Hajar ran helplessly from one hill to another, but there was no water, nor was there any human being nearby to give her any.

As the baby cried desperately with thirst and the mother ran from one hill to another, Allah caused a miracle to take place—a spring gushed forth beneath the feet of Ismail عليه السلام.



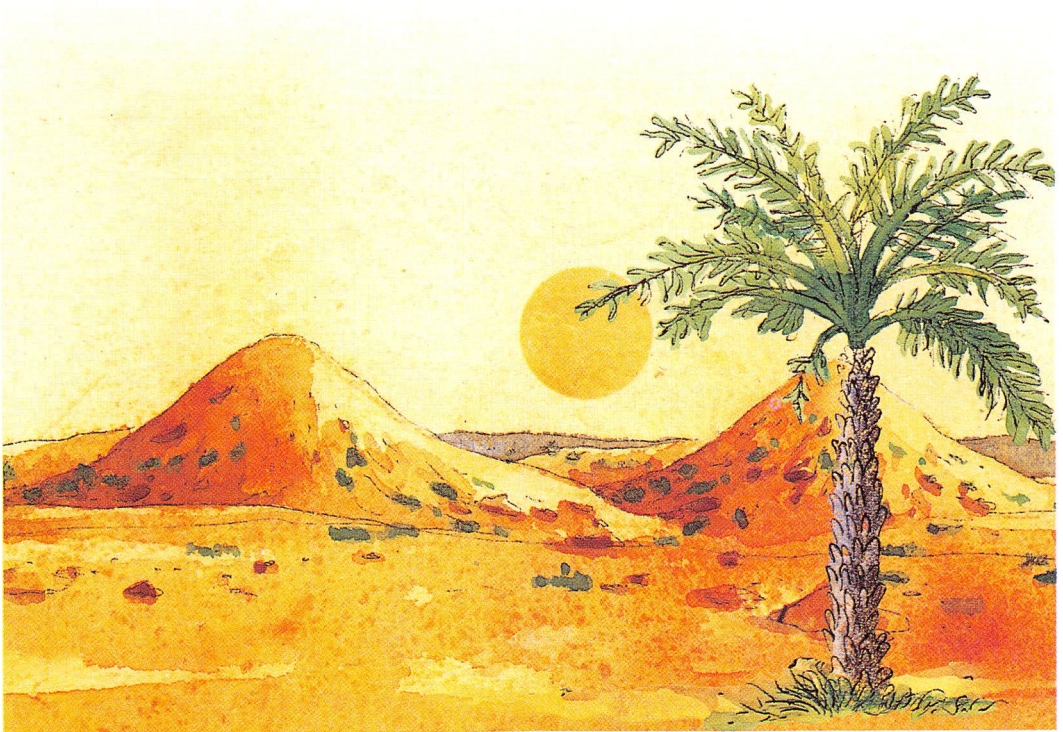
When Hajar saw this from a distance, she shouted, “Zamzam” —the sound made by rushing water in the Babylonian language.

Hajar came running and gave some fresh spring water to the thirsty child. And so his life was saved. This spring became famous later on and was given the name Zamzam.

Ismail عليه السلام and his mother began to live in the valley and, because of the Zamzam spring, more people gradually came to settle there, slowly building up a small town, which was later called Makkah.

From time to time Ibrahim عليه السلام would visit Makkah to meet his family, especially to see his young Ismail growing up in the beautiful surroundings of nature — in a new town in a lovely valley surrounded by hills, away from the crowded cities where the people at that time were mostly idol-worshippers.

The moral of this story is that believers who, despite their hardships, follow the path of Allah, will find that Allah stays with them and helps them in miraculous ways, just as the child Ismail عليه السلام was saved by the miracle of the Zamzam spring.



EXERCISES

Fill in the blanks using the words given below:

Safa and Marwah Ismail عليه السلام 4000 Hagar Iraq faith

- a The Prophet Ibrahim عليه السلام was born _____ years ago in the land of _____.
- b Obeying Allah's command, the Prophet Ibrahim عليه السلام set out on a journey along with his wife _____ and his baby son _____.
- c After a long journey the Prophet Ibrahim عليه السلام reached a barren valley near two small hills called _____.
- d The Prophet Ibrahim عليه السلام was renowned for his impregnable _____ in Allah.

State whether True or False:

- 1 The Prophet Ibrahim عليه السلام left his wife and son near the small hills Safa and Marwah.
- 2 The spring by which Ismail's life was saved is called Makkah.
- 3 The small hills Safa and Marwah are situated in Makkah.

Answer the following questions:

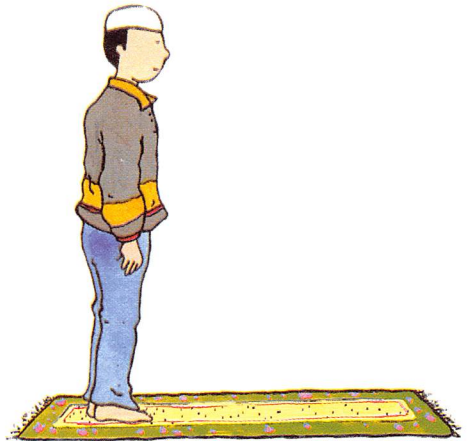
- 1 Write a few words about the Prophet Ibrahim's character.
- 2 As baby Ismail عليه السلام cried with thirst and his mother ran from one hill to another, a wonderful miracle took place. Describe the miracle.
- 3 What message does this story convey to you?
- 4 Find Iraq, Syria, Palestine and Egypt on your map.
- 5 Draw a picture of the Zamzam spring gushing out of the ground.



Before offering prayers or *salat*, perform ablutions (*wudu*) to make sure that you have a clean body, make sure that you are in a clean place and that you are wearing clean clothes. Now stand upright on your prayer mat and face in the direction of the Kabah, which is called *qiblah*.

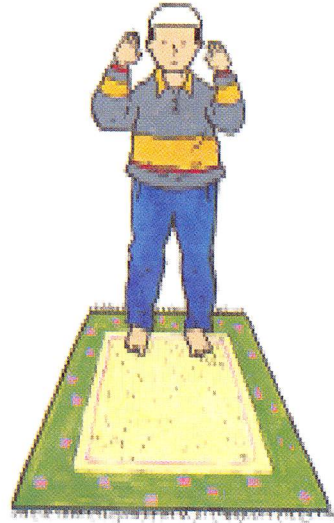
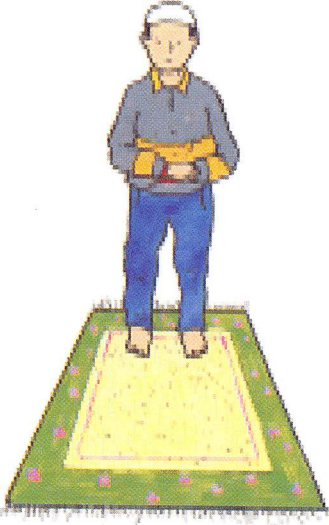
The following is the way to offer prayers:

1. State your intention (*niyyah*):
“I intend to pray 2 (3 or 4) *rakahs fard* (or *sunnah*, etc.) of the dawn (*fajr*), noon (*zuhr*), afternoon (*‘asr*), sunset (*maghrib*) or night



(‘isha) prayer for Allah, facing toward the Kabah.”

2. Say **اللَّهُ أَكْبَرُ** “Allahu Akbar,” raising your hands to your ears (up to the shoulders for ladies) and place the right hand on the left hand just below the navel or on the lower chest (on the chest for ladies).



3. Now recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Subhanaka Allahumma wa bi hamdika wa
tabaraka'smuka wa ta'ala jadduka wa la ilaha ghairuk.*

A'udhu billahi minash-shaitanir-rajim.

Bismillahir-rahmanir-rahim.

Allah, all glory and praise belong to You alone. Blessed is Your name and exalted is Your Majesty, there is no god but You!

I seek refuge in Allah from the cursed Satan. In the name of Allah, the Compassionate, the Merciful.

4. After this, recite the first chapter of the Qur'an, the *surah al-Fatiha*;

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ آمِينَ

Alhamdu lillahi rabbil-alamina, ar rahmanir-rahim. Maliki yawmiddin. Iyyaka na'budu wa iyyaka nastain. Ihdinassiratal-mustaqim. Siratal-ladhina anamta alayhim, ghayril-maghdhubi alayhim waladhdhalin. Amin.

Praise be to Allah, Lord of the Universe. The Compassionate, the Merciful. Master of the Day of Judgment. You alone we worship, and to You alone we turn for help. Guide us to the straight path. The path of those whom You have favoured. Not of those who have incurred Your wrath nor of those who have gone astray.

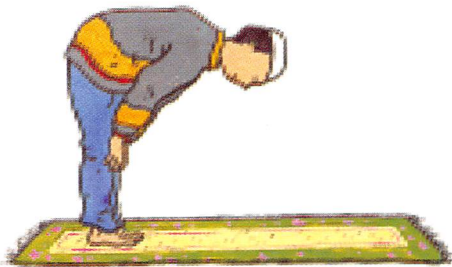
5. Add one of the short *surahs* of the Qur'an such as *surah 112, al-Ikhlās*;

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Qul huallahu ahad. Allahussamad, lam yalid walam yulad, walam yakullahu kufuwan ahad.

Say: He is Allah, the One and Only, Allah, the Eternal, Absolute; He begot none, nor was He begotten. And there is none equal to Him.

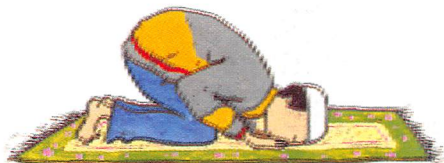
6. Now say, **اللَّهُ أَكْبَرُ** “*Allahu Akbar*,” bowing down and placing both hands on the knees, (the posture known as *ruku*) then say three or five times, **سُبْحَانَ رَبِّيَ الْعَظِيمِ** “*Subhana rabbiyal-adhim*.” (Glory be to my Lord, the Most High).

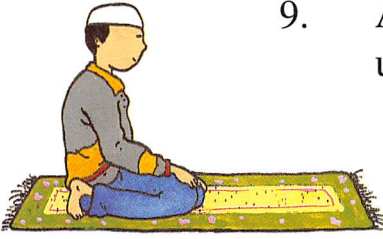


7. Rising now to the standing position, say: **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** “*Sami‘ Allahu liman hamidah*.” (Allah listens to him who praises Him). In congregational prayers, when the imam says this phrase, the congregation says in response: **رَبَّنَا لَكَ الْحَمْدُ** “*Rabbana lakal*

hamd.” (Our Lord, to You belongs praise!).

8. Saying **اللَّهُ أَكْبَرُ** “*Allahu Akbar*,” prostrate yourself on the floor, touching your forehead to the ground and with both palms on the ground. In this position, which is called *sajda*, say silently three or five times: **سُبْحَانَ رَبِّيَ الْأَعْلَى** “*Subhana rabbiyal-a‘la*” (Glory to my Lord, the Most High). Now rise to the seated position saying, **اللَّهُ أَكْبَرُ** “*Allahu Akbar*,” and then make the second prostration, saying, **اللَّهُ أَكْبَرُ** “*Allahu Akbar*” and repeat: **سُبْحَانَ رَبِّيَ الْأَعْلَى** “*Subhana rabbiyal-ala*.” Get up from this position saying, **اللَّهُ أَكْبَرُ** “*Allahu Akbar*.” This completes one *rakah*. The second *rakah* will be performed in the same way, except that steps 1, 2 and 3 will not be repeated.





9. After completion of the second *rakah*, sit upright and recite:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ
 أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
 الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*At-tahiyyatu lillahi was-salawatu wat-tayyibatu. As-salamu
 alaika ayyuhannabiyyu wa rahmatullahi wa barkatuhu.*

Assalamu alaina wa ala ibadillahis-salihin.

*Ashhadu an la ilaha illal Lahu wa ashhadu anna
 Muhammadan abduhu wa rasuluh.*

Salutation, prayers and good works are all for Allah. Let there be peace, Allah's mercy and blessings on you, O Prophet. Peace be on us and on all Allah's righteous servants. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Messenger.

If the *salat* has more than two *rakahs*, then stand up for the remaining *rakah(s)* and perform the same way except the steps 1, 2, 3 and 5. Or, if it is a two-*rakah* prayer, be seated and recite, the supplication called *qunut*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

*Allahumma salli ala Muhammadin wa ala ali
 Muhammadin kama sallayta ala Ibrahim wa ala ali
 Ibrahim innaka hamidum majid.*

Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrahim (Abraham) and his family, for You are the Praiseworthy and the Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

*Allahumma barik ala Muhammadin wa ala ali
Muhammadin kama barakta ala Ibrahim wa ala ali
Ibrahima innaka hamidum majid.*

Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim; for You are the Praised, the Magnified.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

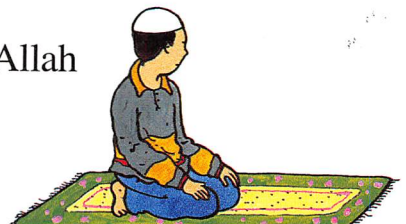
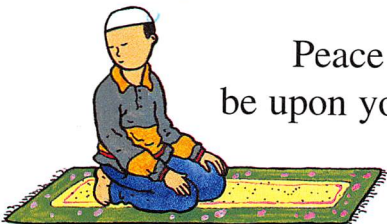
*Allahumma inni zalamtu nafsi zulman kathiran wa
la yaghfirudh dhunuba illa anta faghfirli maghfiratan
min indika wa rhamni innaka antal ghafurur-rahim.*

Allah, I have been unjust to myself, too unjust. No one can grant pardon for my sins except You, so forgive me with Your forgiveness and have mercy on me, for You are the Forgiver, the Merciful.)

And now turn your face first to the right, then to the left, saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ Assalamu 'alaikum wa rahmatullah.

Peace and the mercy of Allah
be upon you.



This completes the *Salah*. Now it is time for personal prayers. You may raise your hands and pray to Allah in your own words. However, here are some prayers for this purpose:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabbana atina fiddunia hasanah wa
fil-akhirati hasanah wa qina
adhabannar.*

O our Lord, grant us good in this world and good in the Hereafter and save us from the punishment of the Hell-fire.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

*Allahumma antas salamu wa minkas salamu tabarakata
ya dhaljalali wal-ikram.*

O Allah, You are the source of peace and from You comes peace, exalted You are, O Lord of Majesty and Honour.

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

*Allahummaghfirli waliwalidaiyya wali jami'il mu'minina
walmu'minati wal-muslimina wal-muslimati
birahmatika ya arhamurrahimin.*

O Allah, forgive me and my parents and all the believing men and women and all Muslim men and women with Your mercy. O Most Merciful of all who have mercy.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٠٠﴾

Rabbana zalamna anfusana wa illam taghfirlana wa tarhamna lanakunanna minal-khasirin.

Our Lord, we have wronged ourselves and if You do not forgive us and have no mercy on us, surely we will be of the losers.

The effect of man's worship of Allah becomes a permanent feature of the devotee's character. His prostrations in prayer will engender humility in his character. His covenant with Allah to be His obedient servant will help him to fulfill his obligations towards his fellow human beings in the right manner.



EXERCISES

Fill in the blanks using the words given below:

qiblah wudu niyyah clean asr

- a To make sure we are physically _____ before we offer *salat*, we perform the ablutions called _____.
- b Expressing the intention of prayer is called _____.
- c The direction of the Kabah which we face while offering prayer is called _____.
- d The prayers performed in the afternoon are called _____.

Match the following Columns

Column A

Fajr

Zuhr

Asr

Maghrib

Isha

Column B

The prayer at Sunset

The prayer at Night

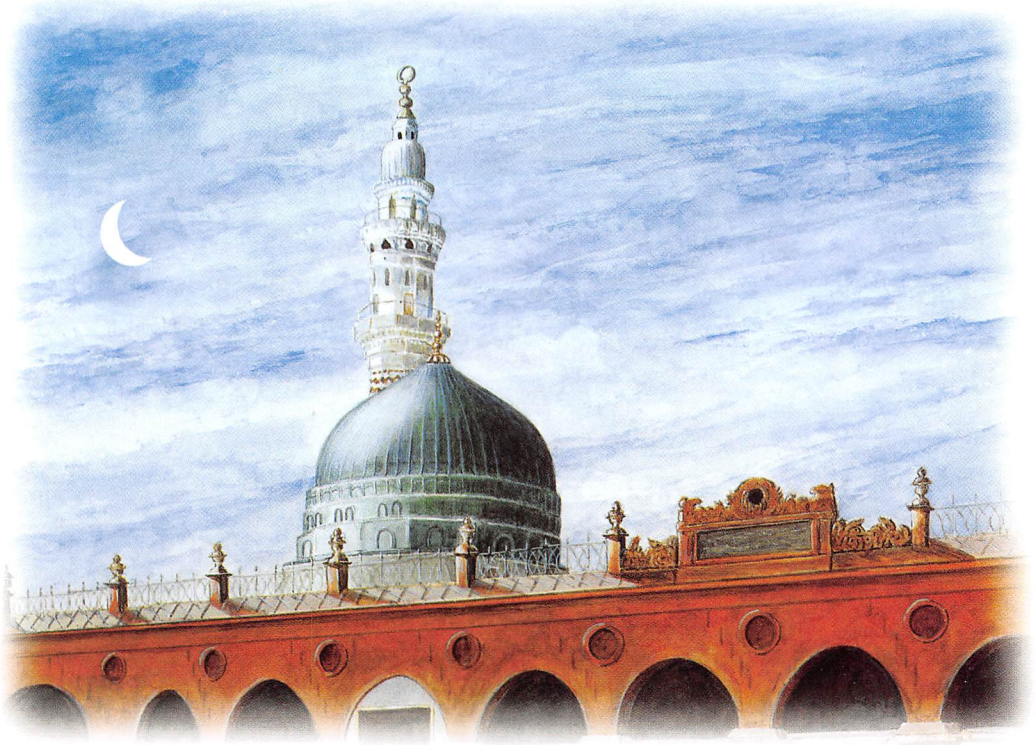
The prayer at Dawn

The prayer at Noon

The Afternoon prayer

Answer the following questions:

- 1 What does one say when he or she is at Ruku?
- 2 After how many rakahs the worshipper sits down and reads at-tahiyyat?
- 3 Which action of the worshipper ends the prayer?
- 4 Read out any one of duas.



The Prophet Muhammad ﷺ taught us that prayer is a way of saying how we need Allah's grace for every single thing we have, and how Allah's power over all things is total. There are different kinds of prayers. Some are to praise Allah for all the wonderful things in the world and some are to thank Him for His blessings. We often ask Allah to forgive us, telling Him of our fears and worries. At other times we pray for others to be helped and cared for.

The Prophet advised people to pray in times of peace and plenty, and not just in times of difficulty. One of his favourite prayers in the Qur'an was for his parents: "My Lord, have mercy on them, as they have raised me up when I was little." He also said brotherly love was a great virtue. In his prayers to his Creator for all of humanity, he would say: "O Lord, all Your servants are brothers."

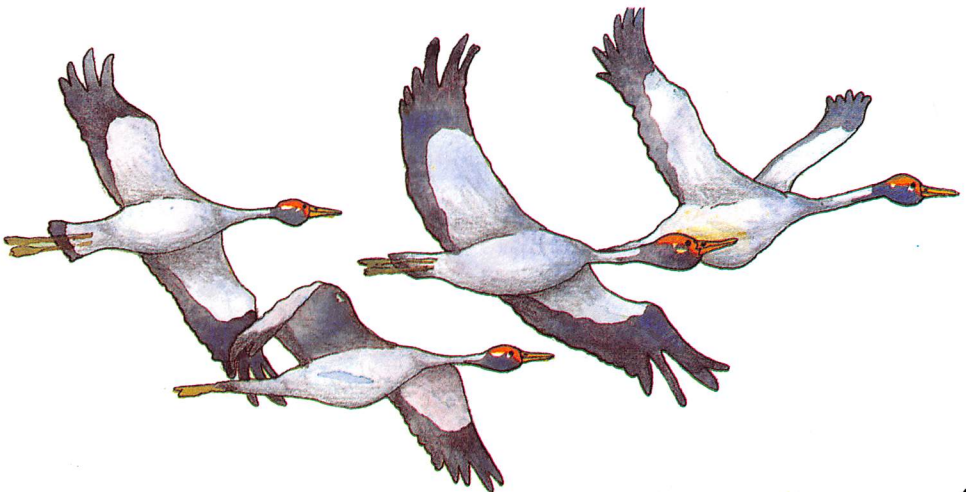
The Prophet urged his followers to ask Allah for forgiveness: “Allah holds out His hand at night for those who have done wrong during the day to repent. And He holds out His hand during the day for those who have done wrong at night to repent.”

To have Allah’s special protection, he would pray: “Allah, save me from leprosy, insanity and incurable diseases. O Allah, save me from want, poverty and being humbled. Save me from doing wrong or being wronged.”

The Prophet forbade believers to pray for their own deaths or even to think about suicide. “If anyone is in a very dreadful state,” said the Prophet, “let him pray, ‘O Allah, keep me alive so long as life is good for me, and take away my soul to Yourself when death is best for me.’”

One who prays for another in his or her absence will most probably have his prayers fulfilled for, as the Prophet explained, to every believer Allah has assigned an angel who says, “Amen! And to you the same.” His own selflessness is shown by his praying even for those who harmed him.

The Prophet was a keen observer of nature. He regarded all natural things with a great sense of wonder. For example, seeing a new moon, he would pray, “O Allah, let its rays bring us security, peace and submission.” Speaking to the moon, he would continue,



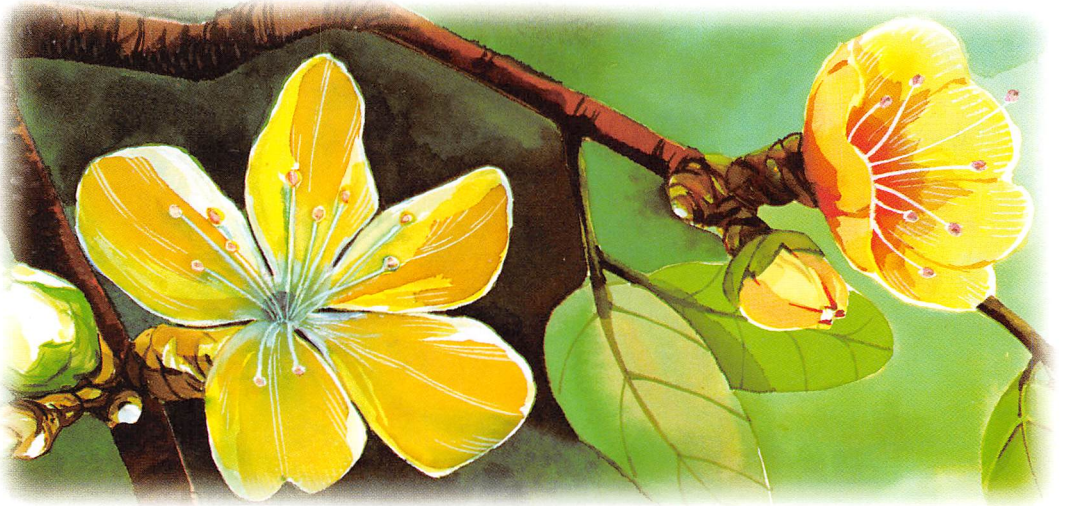
“My Lord and Your Lord is Allah. May this be a crescent of guidance and goodness.”

The Prophet would urge people to remember Allah constantly, as he believed that “one who remembers his Lord and one who does not remember his Lord are as unlike as the living and the dead.” The Prophet would urge his followers to remember Allah by day and by night, even if only by saying a few words. To make it easy for them to do this, he taught them a short prayer, saying:

كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ
ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

*Kalimatani habibatani ilar-Rahman,
khafifatani alal-lisan thaqilatani fil-mizan.
subhan Allah wa bihamdihi, subhan Allahil-azeem.*

Two phrases are light on the tongue yet heavy in the Balance and beloved by the Merciful: Glory be to Allah, and All Praises are His, Glory be to Allah, the Magnificent. (*Sahih al-Bukhari*)



EXERCISES

Fill in the blanks using the words given below:

brothers peace and plenty love wondernature

- a According to the Prophet Muhammad ﷺ, brotherly _____ was a great virtue and all of God's servants are _____.
- b The Prophet advised people to pray not only during times of difficulty but also during times of _____.
- c The Prophet Muhammad ﷺ was a keen observer of _____ and regarded all natural things with a great sense of _____.

State whether True or False:

- 1 The Prophet advised people to pray in times of peace and plenty and not just in times of difficulty.
- 2 The Prophet forbade believers to pray for their own deaths or even to think about suicide.

Answer the following questions:

- 1 What is the meaning of prayer, according to the Prophet Muhammad ﷺ?
- 2 "My Lord, have mercy on them, as they have raised me up when I was little"—For whom did the Prophet Muhammad ﷺ offer this prayer?
- 3 How does Allah help sinners to repent?
- 4 Did the Prophet ever ask Allah to curse those who harmed him?
- 5 Write down the meaning of the following prayer taught by the Prophet Muhammad ﷺ:

Subhan Allah wa bihamdihi

Subhan Allahil-azeem

عيد مبارك

*It is Eid today! It is Eid today!
I can see the tiny new moon
Up there, in the heavenly sky,
Surrounded by beautiful twinkling
stars!*

*Heralding the happy coming of Eid,
It is Eid today!*

Thank you, Almighty Allah!

For giving us so much happiness,

For the moon and the stars

And everything that we have;

The glad tidings of the season

That reminds us of Your Greatness,

The acts of purification we undergo

To show you our loyalty,

The prayers we say

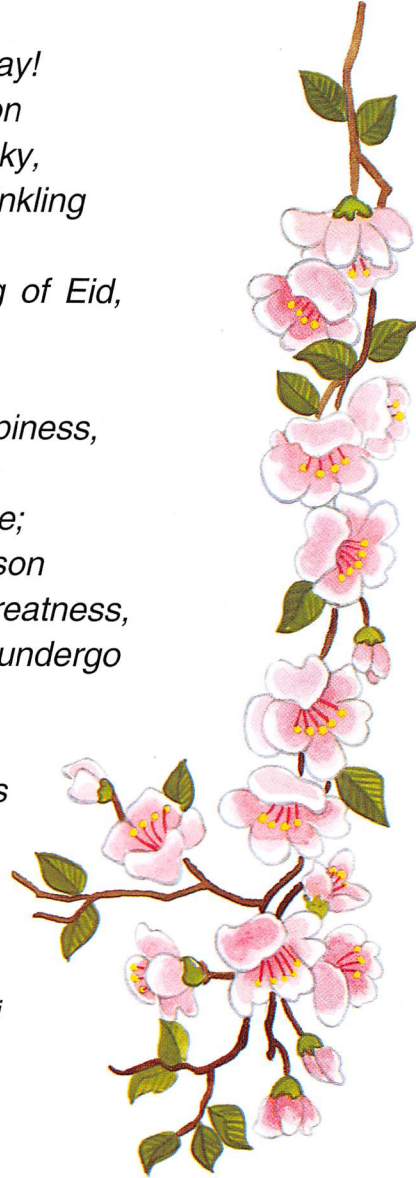
To seek from You Blessings

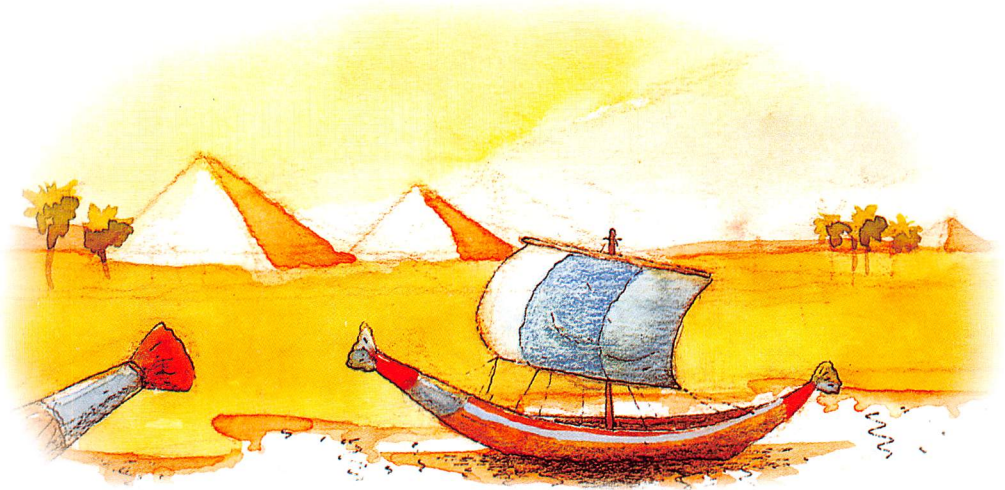
On this occasion of Eid,

Which brings so much joy.

It is Eid today!

By Aisha Vaiphei





Long, long ago—more than 3,000 years ago—there lived in Egypt a tribe called the Banu Israil or the Children of Israel. At that time Egypt was ruled by a very cruel king called Firawn, or Pharaoh. He forced this tribe into slavery and made them do the hard labour of building huge monuments such as the pyramids.

One day a soothsayer of Firawn's court told him that a boy would be born among the Banu Israil who would destroy him and his kingdom. Enraged, Firawn issued a barbaric decree that all new-born boys of the tribe were to be killed. Only the girls were to be spared. The Banu Israil then suffered the dreadful torment of seeing their new-born sons killed.

It was during these horrible times that a pious woman of the Banu Israil, whose name was Yukabid, gave birth to a beautiful boy who was named Musa, or Moses. His father's name was Imran. The parents of the little Musa عليه السلام were convinced that their young

baby would soon be put to death by the cruel soldiers of Firawn. But something unusual happened. Yukabid was told by Allah that this was a very special child and that one day he would become a great prophet. Allah inspired her to put him in a box, which she was



to cast into the river Nile, with the promise that her young baby would be safe and would soon be returned to her. This gave her great hope and she obediently carried out Allah's orders. She gently put the box containing the baby in the water at the edge of the Nile. The baby's sister Miriam hid nearby, crouching at the edge of the river, to see what would happen to him.

As the soft ripples of water carried the box containing the little Musa عليه السلام slowly and gently away, his sister kept a watch on it. The box sailed on for some time and stopped at the bank near the royal palace, and to her great surprise, it was picked up by a member of Firawn's household and brought into the presence of the Queen.

The Queen was not a cruel person like her husband, but a very gentle, kind-hearted and loving woman. When she saw the little baby, her heart was touched and she exclaimed: "What a lovely child! Whoever saw him could not but love him!" Despite the king's objection, the queen decided to keep the baby in the palace and rear

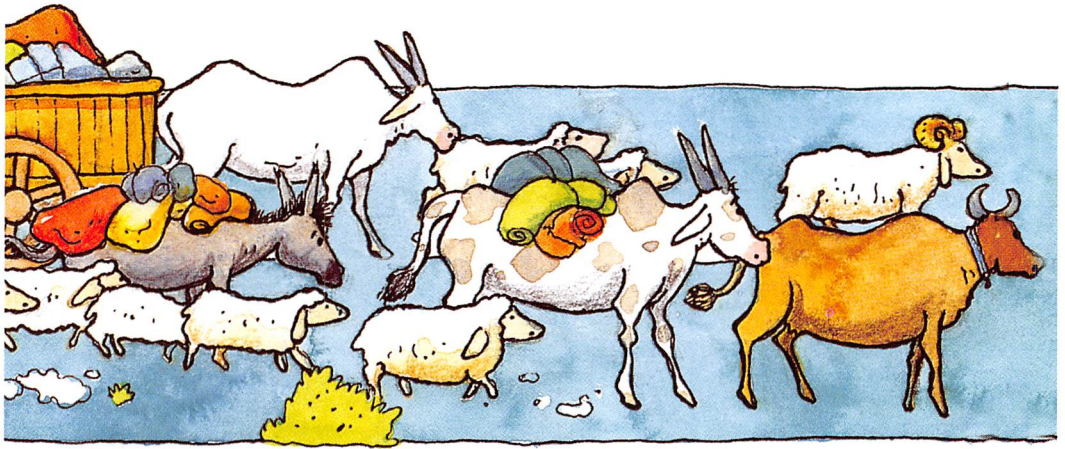
him as her own child. In this way Musa عليه السلام was brought up in the palace of Firawn—the very same person who had ordered that all the newborn baby boys of the Banu Israil be put to death.

This incident shows us that we should be merciful to others, as the Queen was to Musa عليه السلام. One should not be cruel like the King, as in doing so, one denies the very existence of Allah. This world is controlled by the Almighty and, in the end, a cruel person has to surrender to Allah and pay for his misdeeds.

When Musa عليه السلام grew up, Allah made him a Prophet and gave him signs and miracles, one of which was his stick, which could turn into a big snake. Despite a number of miracles, Firawn did not accept the message of the Prophet Musa عليه السلام and intensified his cruelty toward the Children of Israel.

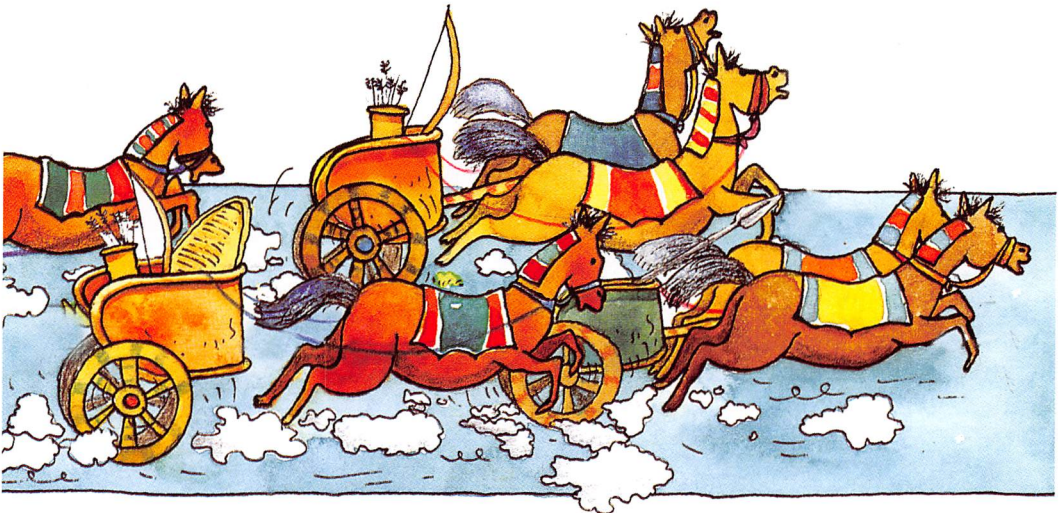


When Firawn's cruelty did not stop, Allah commanded Musa عليه السلام to leave Egypt with the Children of Israel. One night Musa عليه السلام and his followers set out secretly, as they feared Firawn's anger. Along with him went a large number of people and their families—men, women and children, with their flocks and herds



and all their belongings. When Firawn came to know this, he rose in great anger and gave orders to muster a huge army. Firawn set out with his army with its many chariots, horsemen, and soldiers to punish the Children of Israel.

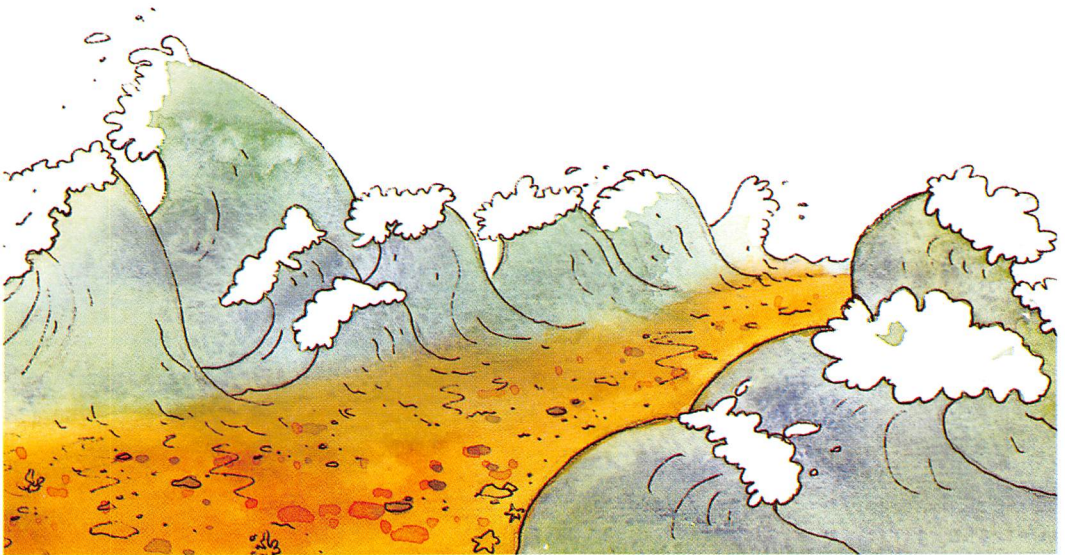
Musa عليه السلام and his followers were marching ahead and had almost reached the sea, when some of them spotted a great cloud of dust approaching from the rear. This struck great terror into the entire caravan, for they then realized that a great army of Firawn was pursuing them. They cried, “Oh, we are besieged! We are surely undone!” But Musa عليه السلام remained calm and said, “My Lord is with me, He will guide me.”



As the troops of Firawn drew nearer, hemming them in, Allah told Musa عليه السلام to strike the Red Sea with his staff. When Musa عليه السلام did so, a miracle took place. With a thunderous roar, the waves of the sea began to split into two halves. Each side rose until it was as huge as a massive mountain. What an amazing scene! Everyone was struck dumb at Allah's power! A safe, dry passage across the sea bed had opened up in front of them. They all thanked Allah while crossing.

Musa عليه السلام and his followers were barely across when Firawn and his army arrived at the shores of the sea. Unmoved by Allah's amazing miracle, Firawn ordered his troops to pursue Musa عليه السلام. As soon as Firawn and his whole army reached the middle of the sea, the sea-waves standing on either side like huge walls, fell on them, returning to their original form. Firawn and all his army were crushed and drowned in the raging waters.

On the far bank, the Prophet Musa عليه السلام and his followers landed safely on the Sinai Peninsula. Musa عليه السلام called on his people to remember Allah's goodness in delivering them from Firawn and to be thankful to Him for His favours.



EXERCISES

Fill in the blanks using the words given below:

Firawn Miriam Nile stick Banu Israil snake

- a The name of the tribe that was enslaved in Egypt about 3000 years ago was _____.
- b The Egyptian king who enslaved the children of Israil and treated them cruelly was called the _____.
- c As baby Musa ﷺ was floated on the river _____, his sister _____ watched over him.
- d After Musa ﷺ became a Prophet, one of the miracles he could do was to turn a _____ into a big _____.

Answer the following questions:

- 1 Why did Firawn (Pharaoh) order all the new-born boys of the Banu Israil to be killed?
- 2 What did the parents of baby Musa ﷺ do to protect their child from being killed by the Firawn's soldiers?
- 3 What did the kind-hearted Queen do when the baby, found floating in the river in a box, was brought to her?
- 4 Following Allah's command, Musa ﷺ and the Children of Israel began to leave Egypt. What did the Firawn do to stop them?
- 5 Describe the miracle that occurred when the Prophet Musa struck the Red Sea with his staff.

*Thank you, Allah, for the sun so bright
That shines from up above.
Thank you, Allah, for my family.
Who taught me how to love.
Thank you, Allah, for the trees that give
Fruit and wood and shade.
Thank you, Allah, for the good you put
In everything you made.
For the water falling down as rain
From the cloudy sky,
For the moonbeams and the stars so bright
Shining through the night.
For the mountains standing big and tall,
The oceans deep and wide.
For the creatures that are both big and small
That run and swim and fly.
There's so much to be thankful for,
So much that words can't say.
So thank you, Allah, for the many gifts
You give to me each day.*

By Rukhsana Khan





The records kept of the words, deeds and sanctions of the Prophet Muhammad ﷺ are called the Hadith. Some scholars have included the sayings and doings of the Companions of the Prophet also in the Hadith.

The Hadith provides the record of the fundamental source of Islam, giving us a full account of the life of the Prophet. It also serves as a commentary on the Quran. The Quran provides the fundamentals of religion and the Hadith furnishes us with the necessary details and explanations. Thus the Quran and the Hadith are complementary to each other. Both are equally essential for the establishment of Religion.

Here are some sayings of the Prophet Muhammad ﷺ:

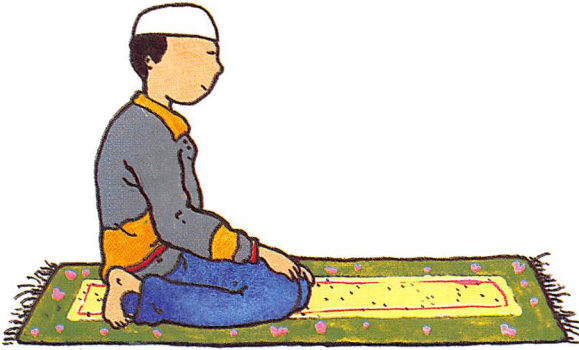
Mother

“Paradise lies at the feet of your mother.” (*Nasa'i*)

Father

“A father’s pleasure is Allah’s pleasure, a father’s displeasure is Allah’s displeasure.”

(*Tirmidhi*)



Prayers

“The key to Paradise is *salah* and the key to *salah* is purification.” (*Mishkat*)

Guests

“He who believes in Allah and the Last Day should honour his guest.” (*Al-Bukhari*)

Neighbours

“By Allah, he has no faith, he has no faith, he has no faith, whose neighbours are not safe from his wickedness.”

(*Al-Bukhari*)

Modesty

“Modesty is part of faith.” (*Al-Bukhari and Muslim*)

Charity

“Removing things from a road that are harmful is charity.”
(*Al-Bukhari*)



Learning

“The best of you is he who learnt the Qur’an and then taught it.”
(*Al-Bukhari*)

Knowledge

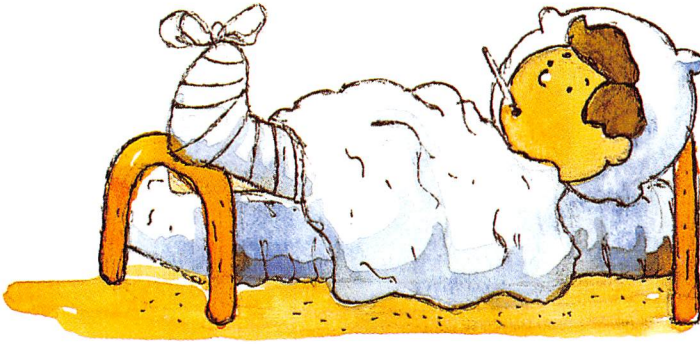
“The seeking of knowledge is a must for every Muslim male and female.” (*Mishkat*)

Kindness

“Allah is not kind to him who is not kind to people.”
(*Al-Bukhari and Muslim*)

Thankfulness

“He who does not thank people does not thank Allah.”
(*Al-Tirmidhi*)



Visiting the Sick

“Visit the sick, feed the hungry and free the captives.”
(*Al-Bukhari*)

Manners

“He who keeps silent, remains safe.”
(*Al-Tirmidhi*)

Lying

“Woe to him who tells lies to make people laugh.”
(*Ahmad, al-Tirmidhi*)

Anger

“Do not be angry.”

Strength

“He is not strong who throws down another,
but he is who controls his anger.”
(*Al-Bukhari and Muslim*)

EXERCISES

Fill in the blanks using the words given below:

commentary mother Muhammad ﷺ people knowledge

- a The Hadith is the records kept of the words, deeds and sanctions of the Prophet _____.
- b The Hadith serves as a _____ on the Quran.
- c According to the Hadith by *Nasai*, Paradise lies at the feet of your _____.
- d The seeking of _____ is a must for every Muslim male and female.
- e Allah shows kindness to us only if we are kind to _____.

Match the following Columns

Column A

A strong person

A good-mannered person

Modesty

Column B

Keeps silent and remains safe

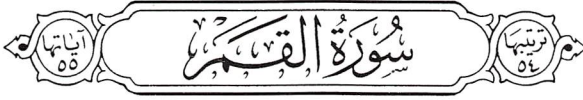
Controls his anger

It is a part of faith.

Answer the following questions:

- 1 What is the key to Paradise, according to the Hadith by *Mishkat* ?
- 2 According to a Hadith by Al-Bukhari, who are the best among us?
- 3 Recite two *hadith*, one relating to 'kindness' and one relating to 'thankfulness.'

Surah Al-Qamar The Moon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The hour of Doom is drawing near, and the moon is cleft in two. Yet, when they see a sign, the unbelievers turn their backs and say: ‘Ingenious sorcery!’ They deny the truth, and follow their own fancies. But in the end all issues shall be laid to rest. Cautionary tales, profound in wisdom, have been narrated to them; but warnings are unavailing. Let them be. On the day when the Crier summons them to the dread account, they shall come out from their graves with downcast eyes, and rush towards him like swarming locusts. The unbelievers will cry: ‘This is indeed a woeful day!’ Long before them, the people of Noah disbelieved. They disbelieved Our servant, and called him madman. Rejected and contemned, he cried out, saying: ‘Help me, Lord, I am overcome!’ We opened the gates of heaven with pouring rain and caused the earth to burst with gushing springs, so that the waters met for a predestined end. We carried him in a vessel built with planks and nails, which drifted on under Our eyes: a recompense for him who had been disbelieved. This We have left as a sign: but will any take heed? How grievous was My scourge, and how clear My warning! We have made the Quran easy to remember: but will any take heed? ‘Ad, too, did not believe. How grievous was My scourge, and how clear My warning! On a day of unremitting woe, We let loose on them a howling wind which snatched them off like trunks of uprooted palm-trees. How grievous was My scourge, and how clear My warning! We have made the Quran easy to remember: but will

أَقْرَبَتِ السَّاعَةُ وَأَشَقُّ الْقَمَرُ ﴿١﴾ وَإِنْ يَرَوْا آيَةً يُعْرَضُوا
وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ
وَكَرُّوا أَمْرٍ مُّسْتَقَرٍّ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ
مَا فِيهِ مَظْهَرٌ ﴿٤﴾ حِكْمَةٌ بَلِيغَةٌ فَمَا تُغْنِ التَّنذِرَ
﴿٥﴾ فَتَوَلَّوْا عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ ﴿٦﴾
خَشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾
مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿٨﴾ كَذَّبَتْ
قَبْلَهُمْ قَوْمَ نُوحٍ فكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾ فَدَعَا
رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ
﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَلْوَجِ وُدُسِرٍ ﴿١٣﴾ تَجْرَىٰ بِأَعْيُنِنَا جَزَاءَ لِمَن كَانَ
كٰفِرٌ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مَّدْكِرٍ ﴿١٥﴾ فَكَفَيْكَ
عَدَابِي وَنَذِيرٍ ﴿١٦﴾ وَلَقَدْ بَيَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مَّدْكِرٍ
﴿١٧﴾ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَابِي وَنَذِيرٍ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ
رِيْحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْرَاجُ
نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَدَابِي وَنَذِيرٍ ﴿٢١﴾ وَلَقَدْ بَيَّرْنَا الْقُرْآنَ
لِلذِّكْرِ فَهَلْ مِنْ مَّدْكِرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِالنَّذِرِ ﴿٢٣﴾ فَقَالُوا أَبَشْرًا

any take heed? Thamud, too, disbelieved Our warnings. They said: 'Are we to follow a mortal who stands alone among us? That would surely be error and madness. Did he alone among us receive this warning? He is indeed a foolish liar.' To him We said: 'Tomorrow they shall know who is foolish liar. We are sending to them the she-camel, that We may put them to the proof. Observe them closely and have patience. Tell them that they must share their drink with her, and that for every draught they must attend in person.' They called their friend, who took a knife and slew her. How grievous was My scourge, and how clear My warning! A single cry was heard, and they became like the dry twigs of the sheep-fold builder. We have made the Quran easy to remember: but will any take heed? The people of Lot disbelieved Our warnings. We let loose on them a stone-charged whirlwind which destroyed them all, except the house of Lot, whom We saved at dawn through Our mercy. Thus do We reward the thankful. Lot had warned them of Our punishment, but they doubted his warnings. They demanded his guests of him. We put out their sight, and said: 'Taste My punishment, now that you have scorned My warning!' And at daybreak a heavy scourge overtook them. 'Taste My punishment, now that you have scorned My warning!' We have made the Quran easy to remember: but will any take heed? To Pharaoh's people also came the warnings. But they disbelieved all Our signs, and We smote them with the scourge of the Mighty One, the All-powerful. Are your unbelievers better men than these? Their army shall be routed and put to flight. The Hour of Doom is their appointed time. More calamitous, and more doleful, shall that Hour be than all their worldly trails. Yet the wrongdoers persist in error and madness. On the day when they are dragged into the Fire with faces downwards, We shall say to them: 'Feel the touch of Hell!' We have made all things according to a fixed decree. We command but once: Our will is done in the twinkling of an eye. We have destroyed many a nation like yourselves. Will you not take warning? All their deed are in their books: every action, small or great, is noted down. The righteous shall dwell in gardens watered by running brooks, honourably seated in the presence of a Mighty King.

مَتَا وَحِدًا تَتَّبَعُهُ: إِنَّا إِذَا لَفَى ضَلَلَلٍ وَسُعْرٍ ﴿٤٦﴾ أَلْفَى الذِّكْرَ عَلَيْهِ
 مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿٤٧﴾ سَيَعْمُونَ عَدَا مِّنَ الْكَذَّابِ
 الْآيِرِ ﴿٤٨﴾ إِنَّا مُرْسِلُوا النَّافَةَ فَنَدَّ لَهُمْ فَارْتَقِمُوا وَأَصْطَرِ ﴿٤٩﴾
 وَنَيْبُهُمْ أَن الْمَاءَ فَمَسَمَهُ بَيْنَهُمْ كُلَّ شَرْبٍ مُحَضَّرٍ ﴿٥٠﴾ فَادُوا صَاحِبَهُمْ
 فَعَاطَى فَعَفَّرَ ﴿٥١﴾ فَكَيْفَ كَانَ عَدَايَ وَنَذْرٍ ﴿٥٢﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ
 صَيْحَةً وَاحِدَةً فَكَانُوا كَهَيْبَةِ الْحَظِيرِ ﴿٥٣﴾ وَلَقَدْ بَشَّرْنَا الْقُرْآنَ
 لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥٤﴾ كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي ﴿٥٥﴾ إِنَّا أَرْسَلْنَا
 عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ حَمَتْهُمْ إِسْحَارٍ ﴿٥٦﴾ نَعْمَةً مِنْ عِنْدِنَا
 كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٥٧﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتْنَا فَتَمَارَوْا
 بِالذِّكْرِ ﴿٥٨﴾ وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا
 عَذَابِي وَنَذْرٍ ﴿٥٩﴾ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٦٠﴾
 فَذُوقُوا عَذَابِي وَنَذْرٍ ﴿٦١﴾ وَلَقَدْ بَشَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ
 ﴿٦٢﴾ وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ الذُّكْرُ ﴿٦٣﴾ كَذَّبُوا بِآيَاتِنَا كَذَّابًا فَخَذْنَاهُمْ
 أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ﴿٦٤﴾ أَكْفَارًا كَثِيرَةً مِّنْ أَوْلَادِهِمْ لَكُمْ بَرَاءَةٌ
 فِي الزُّبُرِ ﴿٦٥﴾ أَمْ يَقُولُونَ كُلُّ شَيْءٍ مِّنْصُورٍ ﴿٦٦﴾ سِيرَهُمُ الْجَمْعُ
 وَيُولُونَ الذُّبُرَ ﴿٦٧﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ
 ﴿٦٨﴾ إِنَّ الْمَجْرَمِينَ فِي ضَلَالٍ وَسُعْرٍ ﴿٦٩﴾ يَوْمَ يُسْجَبُونَ فِي النَّارِ
 عَلَى أَرْجُوهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٧٠﴾ إِنَّا كُنَّا شَيْءٌ خَلَقْتَهُ يَقْدِرُ ﴿٧١﴾
 وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٧٢﴾ وَلَقَدْ أَهْلَكْنَا
 أَشْيَاءَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ﴿٧٣﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ
 فِي الزُّبُرِ ﴿٧٤﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٧٥﴾ إِنَّ الْيُنْفِيقِينَ
 فِي جَنَّتِ وَنَهَرٍ ﴿٧٦﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٧٧﴾